

"HUMAN PRACTICALITY."

HUMAN FACULTY

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VOL. 4.

CHICAGO, ILLINOIS, SEPTEMBER 5, 1902.

No. 9

"GOOD FOR BOTH GOOSE AND GANDER."

"HOW TO STUDY AND REMEMBER."



WESTERN NEWS COMPANY, Chicago, General Agents.



Head and Face that Show a Mind Very Impractical.

HUMAN PRACTICALITY.

Not all of the human mind is practical. The human body is not all hands and feet. There are parts of the human mind that are helpless in and of themselves. Some people have these helpless parts in the lead; they are, therefore, impractical in their mental make-ups. They may be very able. They may have the ability to do a great deal of general thought work without possessing the faculties to reduce this to a practicality. One may have an impractical intellect, an impractical ambition and an impractical imagination. There are faculties, however, by means of which one may become practical. Practicality can be cultivated.

If parents and teachers understood the primary faculties that constitute practicality and found children who were deficient in these faculties, then they would know what faculties to specially develop to make their children practical as men and women. Unfortunately, the educational world is, as a rule, unacquainted with the elements of the human

mind. No one is able to tell exactly what is the matter with any man, woman or child who is not practical, without a thorough grasp of the elements that constitute mind. This the entire world ought to positively understand. It matters not how much education one may have, nor how much knowledge of psychology, unless one is acquainted with the fundamental faculties of which all minds are composed he is incapable of telling exactly what the trouble is with any defective mind.

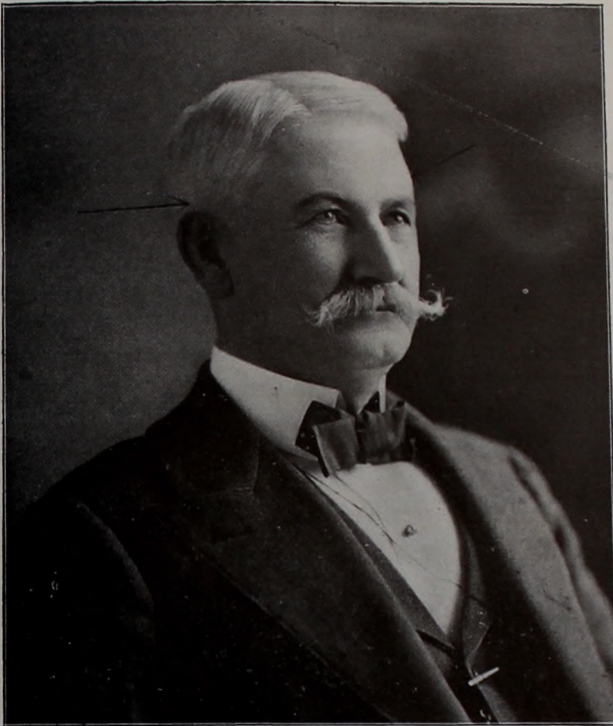
A defect of the human mind is always an elemental defect; that is, it is a deficiency of some element. It cannot be anything else. A certain kind of defect is always the product of a certain element. Minds ought to be treated accordingly. If they were treated accordingly 75 per cent. more success would be obtained in training and education.

There are many faculties that are almost wholly helpless in a practical sense. For instance, the faculty of Causality, the highest and, strictly speaking, the only reasoning faculty, is utterly without any practical power. It is wholly dependent upon other faculties for the practical application of its logic or philosophy. One may have a prodigious degree of it and be only a theoretical, abstract, impractical thinker and philosopher. Constructiveness, another very able faculty in itself, is not able, especially in man, to do any constructive work without the help of more practical faculties. Causality and Constructiveness then need a great deal of practical assistance. Constructiveness alone would be in the same condition as a body without hands and feet.

The whole intellect in itself is powerless; there is no practical power in it whatever. There is practical talent in it, but not practical power. All practical power comes from the executive part of the mind. No one has any power as power who is without Combative, Destructiveness, Self-Esteem and Firmness. The weaker these four faculties in anyone the less power he has. Here we have to go to get practical motor power. The moving, volitional, executive, dynamic, practical power in a human mind comes wholly in the mental sense from these four faculties. One may have a fine intellect, a splendid imagination, a high ambition, a great desire to do good and be utterly helpless in the executive sense without these faculties. They are the forces, by means of which all kinds of ability, ambition and desire are put into practical execution.

To study a human mind then to ascertain his or her practicality is to get at the fundamental faculties that make the executive will. Just as much as these are deficient one will be deficient in motor practicality. Intellect must be driven. Moral desires must be applied. Ambition must be carried out. To do this is to call upon Destructiveness, Combative, Firmness and Self-Esteem. This is a great quartette. It gives self-reliance, decision, persistence, aggressiveness and executive energy.

But even these faculties are not wholly practical. They

*Executively Practical.*

are only practical in an energetic will sense. In and of themselves they are totally blind. They are also totally dependent upon the vital faculties for support. In a fundamental sense, then, Alimentiveness and Amativeness are the most practical faculties. Alimentiveness is eminently practical. Its uses are manifold. It is much more to all other faculties than the boiler is to the engine even. It is the supply house to human vitality. To carry out anything mental in this world is to use up vitality. Without vitality nothing can be done. Without sufficient vitality one cannot live. Life is only a question of sufficient vitality to run the body. When this vitality is exhausted or interfered with so that there cannot be a restoration then death must ensue.

The faculty that chiefly supplies vitality is Alimentiveness. Eating and drinking, then, should be regarded as eminently practical. That they are not practical is because they are used for pleasure instead of for the production of good blood. A proper degree of good blood is absolutely necessary for any kind of mental action. All should regard Alimentiveness as a very valuable practical faculty. All of the other faculties are primarily dependent upon it. They all have to go to it for sufficient vitality to operate their own brain centers.

Even Amativeness cannot produce any vitality. It can help Alimentiveness to do so, but is not a vital producer in itself. It is a great vital separator and preserver. It does this because it stores up an element of vitality taken from the blood that is very necessary in the operation of the brain

and body. The little brain, in which Amativeness is located, is also the center of muscular co-ordination. Practicality in a motor sense is, therefore, largely dependent, not only upon vitality, but upon co-ordination. That motor power that could not walk would not be a very practical human motor power. One could not walk without this. Muscular co-ordination is an absolute necessity that precedes motor power, because motor power without muscular co-ordination will not be any more practical in operation than a chicken with its head off.

To co-ordinate the muscles is to use several of them simultaneously. All physically strong men, and especially athletes, gymnasts and acrobats, have a strong development of the cerebellum or little brain, in which is located Amativeness. A healthy condition of this faculty goes with muscular activity, and especially muscular co-ordination. One with sufficient Alimentiveness and Amativeness, then, is vitally practical; that is, he is supplied with the vital energy to practically operate brain and body. After this, if he has strong faculties of Firmness, Self-Esteem, Combativeness and Destructiveness he will have positive motor practicality. In other words, he can practically put into execution, so far as motor energy is concerned. Certainly nothing is applied without some force. The application of a thing necessitates energy.

But one may have great vital and motor faculties without being very practical in many other directions. To guide the hands and feet one must have large perceptive faculties. At least, he must have the faculties of Individuality, Size, Locality and Weight. Individuality is the central faculty of practical observation and practical handiwork. No one is fitted for rapid handiwork without a strong degree of this faculty. By means of it one is fitted to quickly see individual objects. Then Size to measure these, Locality to locate them and Weight to skillfully handle and manipulate them. These four faculties are eminently practical in all kinds of handiwork from laying brick to the most delicate surgery.

Our readers should not select employes for practical handiwork who are deficient in these four faculties. Certainly they will not select men and women for energetic labor without good faculties of Destructiveness and Combativeness.

There are other perceptive faculties that help to make one practical because they are absolutely necessary in doing certain kinds of work. For instance, the faculty of Form is practical, because it enables one to do all kinds of mechanical and artistic work that requires *shape*. To do wood carving, turning, modeling, sculpture and so on, this faculty is positively essential. In fact, in all kinds of human industry where shape is necessary at all, this faculty is positively practical.

Suppose that one had a desire to study human nature

*Commercially Impractical.*

and had a small faculty of Form, he would be handicapped in a practical sense, especially as he could not draw heads and faces. To sketch outlines that have shape is to have a good faculty of Form.

Order and Number are very practical faculties because they enable one to practically put in order and also to number. The world's bookkeeping is largely dependent upon these two faculties. Order is heaven's first law and should be earth's also. The business world without order would not be in a very practical condition. Think of a great railway system without order. Think of a great railway manager or business manager without power to figure out plans in numbers.

One may have the ability to do a great deal of general head work and yet largely be unable to practically figure.

By means of the Perceptive faculties, or in other words, Individuality, Form, Size, Weight, Locality, Color, Order and Number, one is equipped to do all numbering, ordering, coloring, weighing, locating, sizing, shaping and individualizing. This certainly means a great deal in a practical sense. Constructiveness without the ability to measure, draught and figure is not practical. To be able to draw is to have good faculties of Size and Weight. To draw according to measurement in feet, inches, etc., is to unite Size and Number. The Constructiveness of Edison could not hang a door without Size, Weight and Number.

Ideality is largely dependent upon these practical Perceptive faculties for successful action also. An abstract perception of beauty that cannot be reduced to a concrete piece of sculpture, or put upon canvas, or made into a hat, is not very practical. One's hands and eyes are practically useless without the Perceptive faculties. Ideals are still in the abstract until they are connected with the Perceptive facul-

ties. The Perceptive faculties might be said to be the hands of the human mind.

Again, one might have a great deal of musical taste and conceptive imagination and still be practically helpless in an instrumental sense without Individuality, Locality, Size and Weight. Individuality and Weight are very essential in the instrumental musician. Therefore, even Time and Tune are dependent to a great degree upon the Perceptives for practical execution.

What could Alimentiveness and Acquisitiveness do in and of themselves? They would not have the ability to forcefully execute nor the ability to practically buy groceries, get a meal and set a table. To buy goods is to judge of their qualities, which is largely done with the Perceptive faculties. To practically cook is to use the hands and eyes quite skillfully. To set a table requires the same.

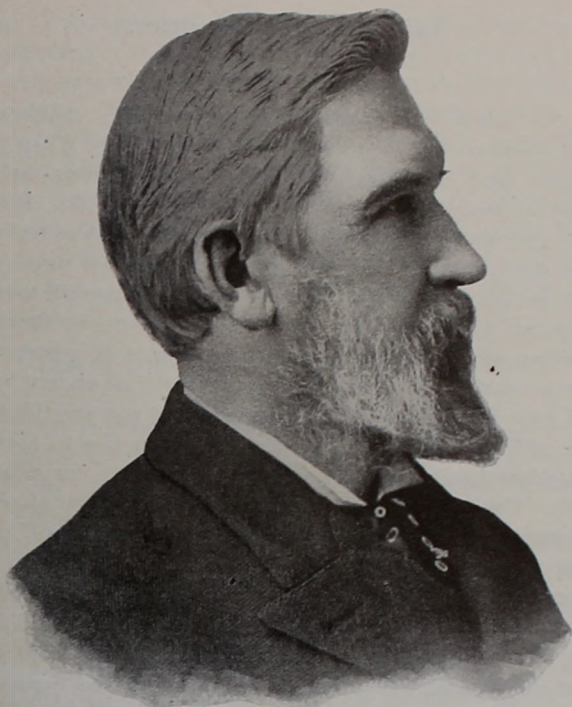
All practical industry, then, whatever it may be, is dependent upon the Perceptive faculties.

There are two faculties located in the crown of the head that give one a great deal of practicality. These are Self-Esteem and Firmness. Certainly to be practical in the applicational sense is to possess enough of these two faculties to give persistence and self-command. To be practical in all kinds of life work that requires continued persistence is to possess a strong degree of Firmness. Aspirations and desires that are not carried out are not practical.

Again, to be practical is to be sufficiently endowed with Self-Esteem to be decisive. To be practical, especially as a leader, this faculty is very necessary. All great leaders have self-confidence. Bear in mind that nothing is practical that is not performed. The application of a thing is the practical part of it. To put into practice, then, that which requires self-reliance and leadership is to possess a strong faculty of Self-Esteem. These two faculties are, therefore, very practical in all departments of life that require management and leadership.

There is a higher practicality than any yet mentioned, however. There is the practicality of association, teaching, diagnosis, training, handling, superintending and managing. This is a type of practicality that the Perceptive faculties cannot give. The center of this kind is the faculty of Human Nature. Human Nature is the chief element of character-reading and human tact. In all of the higher walks of life it is the most essential faculty. It is the center of practicality in all kinds of human association. Those who have it weak are not practical as friends, lovers, husbands, wives, buyers, sellers, agents, superintendents, managers, politicians or diplomats. Entertainers without it are very clumsy; lovers without it usually fail or marry the wrong party; husbands and wives without it do not understand each other nor know how to meet each other; fathers and mothers without it are tactless in handling children; preachers without it never understand human nature; physicians without it follow blind rules; salesmen without it

HUMAN FACULTY



Very Practical Perceptive Faculties.

make positive failures; ambitious men and women without it never realize their ambitions; writers without it do not know what the people want; reformers without it always follow impractical theories; even humanitarians without it do not know what the people need. It is that faculty that recognizes the eternal fitness of things. It is greater than talent. Many have talent but not tact. One of the chief reasons that Shakespeare's writings are so practical and universal in application is because he had a great faculty of Human Nature. People who have this faculty have what is called sagacity. They recognize human nature as it is. They adapt themselves to the situation. They do not do improper things in the sense of propriety. P. T. Barnum had a great development of this faculty. It was also one of Abraham Lincoln's leading faculties. Without question it is the chief faculty of the highest practicality. To understand human nature, or read men, women and children of all kinds, is to possess a strong degree of this faculty. In other words, it is the character-reading intuition. Many are so deficient in it that they are positive failures although endowed with great talent, energy and ambition. We have seen mighty intellects make comparative failures chiefly because this faculty was weak. We have seen men go into business, especially into business partnerships, and lose hundreds of thousands of dollars because of a deficiency of this faculty. We have known men to go into politics under the faculties of Approbativeness, Hope and Sublimity and make utter failures because of a want of this faculty. We have seen others, on the other hand, with very limited ability, make success

right from the start in dealing with humanity because of a special development of Human Nature. It gives to intellect what no other faculty or faculties can give. It enables the speaker to understand his audience and adapt himself. In fact, it is the center of human adaptability as well as practicality. Even if one desired to adapt himself to others and was deficient in this faculty, he would make a blunder in trying to do so. People with this faculty weak often jump from the frying-pan into the fire when they make some sort of mistake, by not having the tact to successfully meet it or rectify it.

This is unquestionably the highest element of human practicality. It gives one that kind of mental acumen that is essentially necessary in all forms of education. It is not only necessary in human education, but animal education. To deal successfully with all kinds of animals is to have a great development of this faculty. The great naturalists will have large Human Nature every time. The successful stock breeder invariably has a great degree of it. The animal trainer has just as much. The human trainer ought to have. To be practical, then, in all kinds of human association is to possess a strong degree of this character-reading, tactful faculty.

Practicality is no small affair. To successfully put into execution that which the human mind learns and understands is to possess all of the faculties named.

To make this stand out by contrast, we ask our readers to think of a man or woman with very strong faculties of Constructiveness, Causality, Ideality, Sublimity, Spirituality, Benevolence, Veneration, Hope, Conscientiousness, Cautiousness and Approbativeness. Here is an array of high and good faculties that are without an iota of practicality. They will give one grand theories, noble desires and the largest ambitions; they will make one especially great in imaginative conception, ambitious visions and speculative thought. There are many writers, teachers, preachers and reformers who are organized in this way. Their intentions are good. They have the most colossal conceptions of progress and reformation. At the same time their schemes are probably ninety-five per cent. impracticable. A man or woman with this kind of mind will have a head bold and broad in the upper forehead, side temples and top head. There will be great expansion there. The head in the crown will be flat. The head from ear to ear will be narrow. Back of the brows there will be a flatness or general deficiency. Such are neither practical in perception, conception nor execution. Without the faculties of Combaticiveness and Destructiveness they are not forceful; without Self-Esteem and Firmness they are not executive leaders; without the Perceptives they are not practical thinkers; without Human Nature they are not practical readers of character. They are simply abstract, visionary, ideal, imaginative, theoretical thinkers, planners, reformers and inventors. Their schemes won't work.

To put all human talent and human education into practical application is to possess the faculties we have named. To read character in a practical way is to possess these faculties. To successfully and practically deal with self is to have these. To practically develop oneself is to be highly endowed with the faculties named.

We hope all of our readers will master this subject and practically apply it to themselves. There is a great deal of practical possibility in human development. By means of phrenological science one may get at himself and others and practically build up all of his defects, and therefore equip himself to put into practical application his talents and ambitions. Don't stand still. Don't think because you see a thing that you can make others see it without the practical faculties mentioned. Cultivate every one of the practical faculties if you desire to be a success. Don't be a mere dreamer. Be a doer. Be a *practical* man or woman. Then you will be a success and help to make many others successful.

Choosing a Calling.

That old saying, "The rolling stone gathers no moss," is an admirable one for a schoolroom motto; not a motto to frame and hang over the door for ornament only, but one which shall be often referred to and dwelt upon by teachers whose pupils are getting ready to go out into life.

Many children who are in school have a definite course of action planned for them by thoughtful parents. They know just what educational career they will pursue; they expect to finish the common school, take a high school course, follow that with a college course, and after that settle down to a profession.

Sometimes these careers are planned by the children themselves without any action of the parents at all, and as the pupil advances in his school life his mental powers all seem to converge after a time to the leading central channel of mental operation. So we say of that pupil that he has a definite object in life and is trying to attain to that object. Unfortunately, many pupils have no object. They know they cannot go to school long, or, if they can go they do not wish to, and if you ask them what their intentions are for a future life they laugh and say they do not know. This is a sorry mental state, indeed.—*School Journal*.

"Johnny, said his mother, do you know what became of that cherry pie that was on the second shelf in the pantry?"

"Yes, ma'am. I ate it. But I had to."

"You had to! What do you mean, child?"

"The teacher asked yesterday if any of us could tell her how many stones there are in a cherry pie, and I couldn't find out without eating the whole pie, could I? There's just 142."

Talk to Your Faculties.

Yes, talk to your faculties. Talk them down. Talk them into obedience. Talk to your sentiments often. They frequently need calling down. Take Approbativeness—ask it what authority it has to decide what you are to do. Better still, get right at it this way: "You are only a blind feeling. You don't belong to any intellectual class. You never did have an iota of intelligence. You have to borrow all the intelligence you have. You couldn't even learn A, notwithstanding all of your ambitious pretension to be somebody. You never thought a thought in your life. You are not built that way, I know very well how pretentious you are. I know how well you like to show off. How you like to appear learned and wise. Yes, I know you just itch for prominence. Can't help it. You must take your rightful place in the mental family. You often get the 'swelled head' and think you are somebody, but you ain't. You belong to the know-nothings. You don't even know enough to tell when you are flattered. You are so gullible that a baby could fool you with a little 'taffy.' A faculty that doesn't want any more substantial food than 'taffy' is not to be depended upon. You are awfully easily deceived. You have often got me into trouble by your intense jealousy. Don't you remember last Spring when you nearly gave me heart trouble by pushing me so hard to win in a wheel race? I remember very well, too, when you nearly broke my neck in a football game. All you want anyway is victory, *victory*, VICTORY. You never could take defeat gracefully. I can remember when you put me up to run for Mayor and I got defeated, and, oh, how you were mortified! Why, you wanted to go right off and jump into the lake. No, sir; you are not trustworthy. I'm afraid you will break me up yet. I spent over two thousand dollars on my new house just for your sake, and yet you are not satisfied. You say my furniture is out of style. Well, I only bought it last year, or 'purchased it' as you would say. I know you too well, Mrs. Approbativeness. Since I have been reading HUMAN FACULTY I have found you out. I know where you belong. I know you are only a feeling instead of a part of the intellect. I have learned that feelings have no intelligence in them. Hereafter I am going to treat you as a *feeling* and not as a faculty with any sense in it. You never consider the cost of anything. In fact, there is no consideration in you. What do you care for my nerves? You often key them up so high that they won't come down till three o'clock in the morning. Hundreds of times you have made me lie awake till that time of night, making me worry over some insignificant slight of defeat or anticipation of defeat. Yes, you get so excited even about success that you lose your head or make me lose mine. Oh, unwise faculty! What a long list of foolish things have I done in thy name!

"It is high time to quit. You must come down off your

perch. You belong to babyhood and the baby class and need to be guided. Yes, you need to be dealt with *very gently*, so I will put you in the good care of Mesdames Benevolence and Human Nature and Messrs. Self-Esteem, Causality, Firmness and Conscientiousness. They will take good care of you. They will teach and train you not to *anticipate* slights, 'cry over spilt milk,' nor be so intensely jealous of somebody else's success. They will guide you aright and give me peace and rest and a chance to restore my shattered nerves, pay the millinery bills and increase the size of my pocketbook."

Good for Both Goose and Gander.

"What is good for the goose is good for the gander." Yes, and vice versa—what is good for the gander is good for the goose. What is good for the body is good for the mind.

"All play and no study makes Jack a dull boy."

All mind and no body adds to the number "over there" and subtracts from the number here. All round physical development is good for the mind—positively good. Good for the mind's *complete* unfoldment. Good for its balance. Good for its health. Yes, *very good* for its health. Good to save it from the asylum. Good for its *action*. Good for its output.

There is not a single function of the body that is not good for the mind. In fact the body is for the mind. It is not merely the mind's *instrument*, but its soil, rain and food-stuff. Minds grow *in* bodies. They are nourished by them. Bodies *feed* minds. No body, no mind. One-sided body, one-sided mind. Balanced body, balanced mind. Healthy body, healthy mind. Mens sana in corpore sano still holds good. We contend for the happy medium. The pendulum has swung too far to the other side. Let it come back half way.

Materialism is only $\frac{1}{2}$ true.

Mentalism is $\frac{1}{2}$ true.

Both are $\frac{2}{2}$ true.

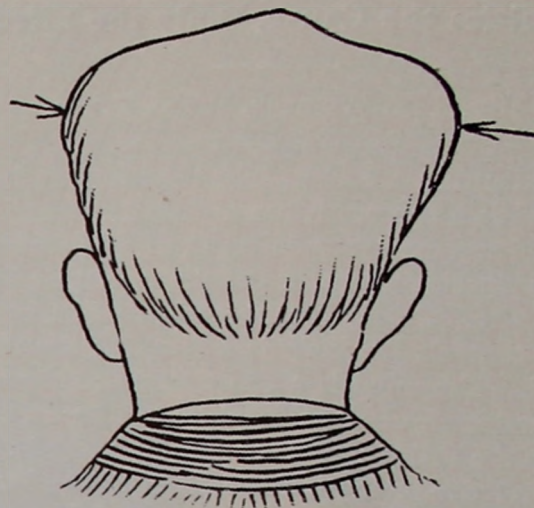
Yes, what is good for the gander is good for the goose.

What is good for one is good for the other.

What is good for the body is good for the mind and therefore good for both.

What we need is great healthy minds in magnificent bodies like Gladstone, Lincoln, Edison, Roosevelt and Bryan.

The secret of success is a simple matter of honest work, ability and concentration. There is no question about there being room at the top for the exceptional man in any profession. The problem is how to get there. The answer is simple: Conduct your business with just a little more ability than the average man in your line. If you are only above the average your success is assured, and the degree of success is in ratio to the greater degree of ability and attention which you give above the average.—July Printers' Ink.



Cautiousness Very Large.

Some Manifestations of Cautiousness.

Fear,
Fright,
Terror,
Staring eyes,
Cold chills,
Paralyzed tongue,
Palpitation of the heart,
A rising sensation in the hair and probably grayheadedness forever afterward.



Cautiousness in Action.

Faculties the Cause, Body the Effect.

By L. H. Womack, Waco, Texas.

Every effect has a cause. The human body is an effect, therefore it has a cause. It has a mental cause. In all normal men and women every defect in over or under development has a specific cause, a definite, ascertainable, understandable cause. To say that the mind builds, operates and completely controls the body is a fact, but the statement is too general. The mind is a constitution of elements called faculties, and each of these faculties has its own individual influence in the building and controlling of the body, according to the relative strength and activity of the faculty. And whenever and wherever we see a normal human body, no matter what the relative development of its parts may be, we may be sure it is an accurate expression of the faculties.

This is no theory. We do not believe in theories. We have no use for any theories in phrenology. Phrenology is a science and every Phrenologist should be scientific and practical and not merely theoretical. To be this we must look first, then think; observe and get the facts, not sit back in an easy chair and think out wild, impractical theories. There is no use of guessing, but look, see and *know*.

Reader, do you know anyone, man or woman, who stands, sits, walks with head bent forward, chin drawn in, chest contracted, shoulders trying to get together in front, cheeks between the nose and cheek bones depressed, with a kind of what-will-you-have-of-me expression of eyes, voice, talk and actions? Yes, I am sure you do. Do you know what causes these conditions? Some of the "New Thought" people would tell you the mind caused them. Yes, but not all the mind. They would tell you the mind would cure, too. Right again, but too general.

Certain elements of the mind in the above described individual are weak in development and failed to build up to a strong degree the parts of the body which they more directly control.

Amativeness controls the development of the lungs and parts of cheeks mentioned, while Alimentiveness controls the stomach and indirectly a great deal more. Self-Esteem and Firmness have nearly all to do with bracing up the shoulders. In fact, these two faculties are the best shoulder-bracers in the world. They beat all the Spirometers, Pneumometers, Exhalers, shoulder-braces, etc., ever invented.

Look, and you will not have to look long for one with negative Self-Esteem, Combativeness, Destructiveness and Alimentiveness with positive Cautiousness, and when you have found him, watch him go to a strange church, theater, lecture or any place where there are others, and hesitate to enter; watch him wait till a number enter together and then lose himself in the crowd and manage to slip in and "go way back and sit down" where he can neither see nor hear anything. Then watch him on a crowded street—it's a sight

worth seeing. He will dodge this way and that, here and there, and occasionally get crowded off the walk, and if he has neutral or negative Perceptives, especially Individuality, he will bump into someone every few minutes or else he will take till Christmas to go three blocks.

Now, look for one of an opposite brain development and you will find opposite conduct. You will find one with a physical body oppositely developed. You will find one who does not need assistance in fighting his battles. He can take care of himself and half a dozen others, if necessary.

Now look again, this time for one with positive Benevolence, Spirituality, Ideality, Human Nature, Parental Love, Friendship, and neutral Destructiveness, Combativeness, Firmness, Self-Esteem and what kind of a body shall we find? One that is fine, tender, soft, delicate, susceptible, smooth in organic quality. Reverse this development, and you will have reversed organic quality. You will have a strong, coarse, hard, tough, enduring body.

Then, can we not see the diathesis to disease right in the development of the faculties? Deficient Amativeness, with deficient lungs; deficient Alimentiveness with indigestion and all its train of evil results; mental temperament with excessive Cautiousness and Approbativeness, with nervous troubles as a result; excessive motor faculties, with rheumatic and other muscular troubles.

Everything is governed by law, and of course there is no such thing as chance. Every bone, nerve and muscle—the shape, size, strength, delicacy, activity, susceptibility and every other development or quality is governed by law and is caused by the relative strength and activity of the faculties. So is all we say or do, every act, every word, our walk, work, all is only the *expression* of our faculties.

The body and all it does as a whole is as all the mind as a whole. A partially built body—a partially developed mind is the cause. Some parts strong, others weak in the body—some of the *faculties* are strong and others weak.

There is perfect correspondence in every normal human being.

Oliver Wendell Holmes enjoyed nothing more than a clever retort, even if it happened to be at his own expense. One day, at an entertainment he was seated near the refreshment table, and observed a little girl looking with longing eyes at the good things. With his invariable fondness for children he said, kindly:

"Are you hungry, little girl?"

"Yes, sir," was the reply.

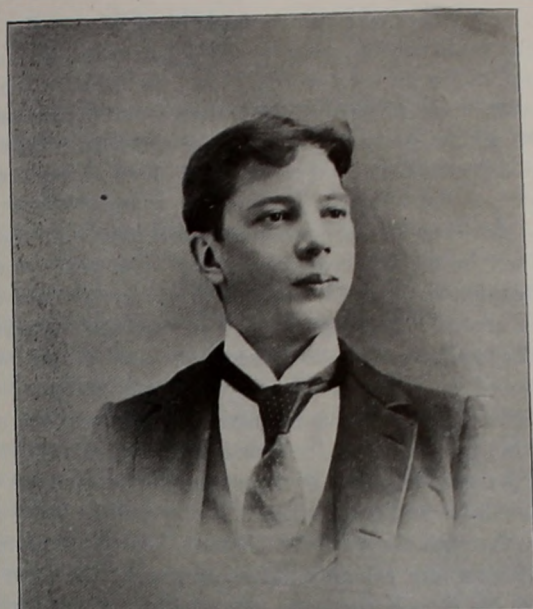
"Then why don't you take a sandwich?"

"Because I haven't any fork."

"Fingers were made before forks," said the doctor, smilingly.

The little girl looked up at him and replied, to his delight:

"Not my fingers."



W. N. Holmes.]

Didn't Know He Could Change.

We have had a number of men open their eyes in wonder when we told them they could change. What unfortunate ignorance! Think of a human being compelled by an ungenerous fate to remain as he was born. Life would be a hell and responsibility totally unjustifiable.

Why, we never think of life but as a matter of education, change, culture, development, growth and perfection.

Requirements of the Physician.

By F. W. Upton.

Sublimity; to give love of nature in a broad sense.

Human Nature; to give intuitive perception of character and condition.

Perceptives; to take in the situation.

Amativeness; to make him a live man and popular with half the world.

Comparison; to see likeness and difference.

Causality; to understand principles and give common sense.

Agreeableness; to run without friction.

Friendship; to hold fish when once caught.

Benevolence; a kindly disposition to all.

Secretiveness; enough to give discretion.

Destructiveness; to saw off a leg.

Combateness; to impart an inspiration to overcome disease.

Parental Love; to give him a "stand in" with the children.

Constructiveness; compounding and setting limbs, etc.

Veneration; nit—should not be bound by precedent.



W. N. Holmes Two Years Later.

I have cultivated three faculties from neutral to positive, viz: Conscientiousness, Causality and Comparison; and four faculties from negative to neutral, viz: Hope, Veneration, Ideality and Sublimity, which is a full degree each.

These changes show *positively* on the outside of the skull, but the fact of all these cultivations means a great deal more than simply outside changes. My faculties are now connected with each other so that I can concentrate easily on almost any subject. I save time by being able to use my faculties connectedly, intelligently and consciously.—Wm. N. Holmes.

Knowledge.

I have known sorrow—therefore I
May laugh with you, O friend, more merrily
Than those who never sorrowed upon earth
And knew not laughter's worth.

I have known laughter—therefore I
May sorrow with you far more tenderly
Than those who never knew how sad a thing
Seems merriment to one heart's suffering.
Theodosia Garrison, in *The Century*.

Vaught's Practical Character Reader—ready soon.

Good Teams.

Rattlers—Approbateness and Cautiousness.
 Lovers—Conjugalitv and Amativeness.
 Hiders—Human Nature and Secretiveness.
 Drivers—Combateness and Destructiveness.
 Thinkers—Comparison and Causality.
 Prayers—Spirituality and Veneration.
 Beautifiers—Sublimity and Ideality.
 Singers—Time and Tune.
 Vitalizers—Amativeness and Alimentiveness.
 Regulators—Firmness and Self-esteem.
 Drawers—Form and Size.
 Entertainers—Language and Mirthfulness.
 Hair Combers—Order and Ideality.
 Life Preservers—Self-esteem and Vitativeness.
 Imitators—Approbateness and Imitation.
 Good Dressers—Approbateness and Ideality.
 Home Defenders—Combateness and Inhabiteness.
 Originators—Causality and Constructiveness.
 Mouth Shuttters—Firmness and Secretiveness.
 Shoulder Bracers—Self-esteem and Firmness.

Health and Play Versus Tubercular Virtue.

In early years, while the child "feels its life in every limb," it lives in the body and for the body to a very great extent. It ought to be so. There have been many interesting children who have shown a wonderful indifference to the things of earth and an extraordinary development of the spiritual nature. There is a perfect literature of their biographies, all alike in their essentials; the same "disinclination to the usual amusements of childhood;" the same remarkable sensibility; the same docility; the same conscientiousness; in short, an almost uniform character, marked by beautiful traits, which we look at with a painful admiration. It will be found that most of these children are the subjects of some constitutional unfitness for living, the most frequent of which I need not mention. They are like the beautiful, blushing, half-grown fruit that falls before its time because its core is gnawed out. They have their meaning—they do not live in vain—but they are windfalls. I am convinced that many healthy children are injured morally by being forced to read too much about these little meek sufferers and their spiritual exercises. Here is a boy that loves to run, swim, kick football, turn somersets, make faces, whittle, fish, tear his clothes, coast, skate, fire crackers, blow squash "tooters," cut his name on fences, read about Robinson Crusoe and Sinbad the Sailor, eat the widest angled slices of pie and untold cookies and candies, crack nuts with his back teeth and bite out the better part of another boy's apple with his front ones, turn up coppers, "stick" knives, call names, throw stones, knock off hats, set mouse-traps, chalk doorsteps, "cat behind" anything on

wheels or runners, whistle through his teeth, "holler" fire on slight evidence, run after soldiers, patronize the engine-company, or, in his own words, "blow the tube for No. 11" or whatever it might be; isn't that a pretty nice sort of boy, though he has not got anything the matter with him that takes the taste of this world out? Now, when you put into such a hot-blooded, hard-fisted, round-cheeked little rogue's hand a sad-looking volume or pamphlet with the portrait of a thin, white-faced child, whose life is really as much a training for death as the last month of a condemned criminal's existence, what does he find in common between his own overflowing and exulting sense of vitality and the experiences of the doomed offspring of invalid parents? The time comes when we have learned to understand the music of sorrow, the beauty of resigned suffering, the holy light that plays over the pillow of those who die before their time, in humble hope and trust. But it is not until he has worked his way through the period of honest, hearty animal existence, which every robust child should make the most of—not until he has learned the use of his various faculties, which is his first duty—that a boy of courage and animal vigor is in a proper state to read these tearful records of premature decay. I have no doubt that disgust is implanted in the minds of many healthy children by early surfeits of pathological piety. I do verily believe that He who took children in His arms and blessed them, loved the healthiest and most playful of them just as well as those who were richest in the tuberculous virtues.—From *Pictures and Flowers for Child Lovers*, by Dr. O. W. Holmes, Boston, 1861.

A Competent Artist.

Polly sat drawing at her little desk,
 A thoughtful wrinkle on her baby brow;
 She drew an animal of form grotesque,
 And calmly stated, "Auntie, that's a cow."

"It is, indeed, a charming cow," I said;
 "But cows have legs, and yours has none, my pet;"
 "I know," said Polly, nodding her wise head,
 "But, Auntie, they are in the pencil yet."

Carolyn Wells in *Youth's Companion*.

It is not work that kills men; it is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery but the friction.—H. W. Beecher.

"Fate served me meanly, but I looked at her and laughed, That none might know how bitter was the cup I quaffed. Along came joy and paused beside me where I sat, Saying, 'I came to see what you were laughing at.'"

The Right Side Up.

When you are in distress or a painful situation physically, you move or turn over. A little shifting of the body is very restful. This is possible because the body is a composite structure.

A little shifting of the mind means just as much. You have been lying on certain faculties, as it were, too long. They have made you ill at ease. You can rectify this by mentally turning over. You must get right side up. It is just as easy to turn over or turn round mentally, as it is physically when one understands the constitution of the mind. All you have to do is to specially call out the faculties that you want to get under.

Let me give you the idea very plainly. There are states of the mind that are very distinct in their nature. You have been in mirthful states, sympathetic states, sensitive states and hopeful states. A mirthful or comical state of the mind is nothing more than special action of the faculty of Mirthfulness; a sympathetic state is nothing more than special action of the faculty of Benevolence; a sensitive state is nothing more than special action of the faculty of Approbativeness; a hopeful state is nothing more than special action of the faculty of Hope. Any one faculty when positively excited may take the lead of the forty-two faculties and produce a mental state or mood.

The point that I want to make is, that you can get into any mental state you please by specially exciting the faculty that will produce the state desired. There is no question about this. You can place yourself in any kind of mental mood or state by the action of intelligent will.

Try Mirthfulness; you certainly can think of things that are comical; you can concentrate your mind on funny things; you can call up funny instances; you can think along a humorous or comical line until you feel the faculty of Mirthfulness throughout your mind and body. Now this is practically possible. If it is possible to do this with one faculty, it is with another.

Suppose then that you placed yourself under the faculties of Mirthfulness, Hope, Spirituality, Self-esteem and Combateness; you would be so happy, bright, jolly, courageous and confident that you would feel like flying.

The faculties that hold one down and act as ballast are Cautiousness and Approbativeness principally. If you will cut loose from these two faculties, you will rise just as a balloon rises when the ropes are severed that hold it to the earth.

After you get under these faculties that are happy in themselves, you must then regulate all of your feelings and work systematically. I mean that you must not be spasmodic; you must continue steadily. Do not permit any variations if you can help it. Make your life even. Be steadily happy. Do not be enthusiastic, but wisely steady.

It is the extreme of mental action that defeats one.

You must be temperate in action. The golden mean is the best. Those who proceed moderately and yet persistently, accomplish more than those who proceed too actively and spasmodically.

Firmness is a good faculty to follow when wisely active. It will enable one to work steadily and systematically. You ought to regulate your thought, your feelings, your ambition and everything. You can do so. The better you succeed the better you will succeed.

Unavailing.

It's kind o' hard to understand the case of Ezry Jones.
We thought that he'd grow up to be a reg'lar lazy bones.
But his father felt quite hopeful when he saw him out one
day

A-toilin' with a golf stick an' declarin' it was play.
He'd stop an' hit that little ball a most tremendous lick,
An' then he'd run up hill an' down, all on the double quick.
To see him so industrious done his folks a heap o' good.
It's plain he isn't lazy; but he

won't
chop
wood.

He started in for ping pong, an' his enterprise was such
The doctor said as how he'd have to quit or use a crutch.
And as fur pool an' billiards, I have seen him, I declare,
A-toilin' hard fur hours, an' holdin' one foot in the air.
The neighbors when they used to go a-visitin' would brag
About the scientific way he hit the punchin' bag.
But there's jes' one thing about him that we never under-
stood;

He's got a heap o' muscle, but he

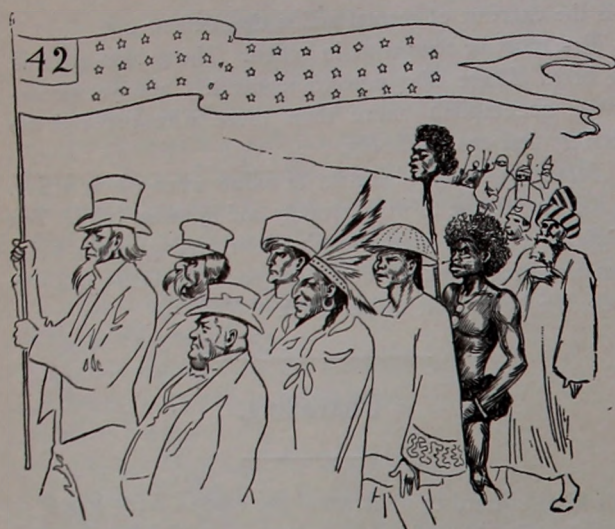
won't
chop
wood.

You'd think that any one with such a wonderful right arm
Would look on it as fun to help a bit around the farm.
He never sits down idle from the dawn till set o' sun;
There's allus somethin' doin', but he don't git nothin' done.
An' Ezry ain't the only one whose talents goes astray.
You see a lot o' folks a-keepin' busy, day by day;
You look for them to do things; you are certain that they
could;

But at last they disapp'int you, 'cause they

won't
chop
wood.

—Washington Star.



HUMAN FACULTY

A Monthly Journal devoted to the highest and best uses of
all Human Faculties, and how to *measure* them in
all kinds of men, women and children.

L. A. VAUGHT, Editor and Publisher.

\$1.00 Per Year.

Foreign Countries in the Postal Union 50.

Advertising Rates on Application.

Entered at the Postoffice at Chicago, Ill., as second-class matter

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ARTICLES NOT CREDITED ARE THE EDITOR'S.

Bone Builders.

The five social sentiments never build any bone. Neither do the moral sentiments. Neither do the intellectual faculties. The three chief bone builders are Combaticiveness, Destructiveness and Firmness. Bones indicate more will than sentiment or intellect. Will is inherent chiefly in the three above named faculties. Neither the Vital Temperament nor Mental Temperament ever have large bones. Why? Because bones are only necessary for physical action and the faculties that make the Vital and Mental Temperaments do not require such action. It is only the powerful executive faculties—Destructiveness, Combaticiveness and Firmness—that need strong bones and it is by virtue of their active, energetic moving, walking, running, climbing, lifting, playing, hurling, hunting and laboring that bones are chiefly developed.

Some Pointed Whats.

What is it to be selfish?

What is it to be sentimental?

What is it to be forceful?

What is it to be anything?

To be anything is to *be it* by means of mind elements. Human minds are wholly composed of elements. To be anything, then, is to be it by means of some of these. To be kind is to use a certain element. There is no other way to be kind. One cannot be kind with intellect. He cannot be kind with affection. Neither can he be kind with will. It is a "straight and narrow way" that leads to kindness.

To see is to have eyes.

To hear is to have ears.

To smell is to have a nose.

To breathe is to have at least one lung.

To do anything *specific in kind* is to have a *specific faculty or organ* to do it with.

To be kind, then, is to possess some degree of the faculty of Benevolence and use it. You can be everything else, but you cannot be kind without some degree of the faculty of Benevolence.

You cannot be fearful without Cautiousness.

You cannot be sensitive without Approbativeness.

You cannot be revengeful without Destructiveness.

Nearly all know that some men are cheerful and others gloomy; that some are friendly and others cold; that some are industrious and others lazy.

They know they are, but they don't know *why*.

They *might* know why.

They *can* know.

They can know by understanding the faculties of which all minds are composed.

They can know definitely, clearly and forever.

How to Study and Remember.

One thing at a time is the rule of successful study. This means to give your whole attention to the thing in hand. Select the time according to your vitality and circumstances. Do not try to study hard immediately before or after eating, or when very tired physically. Then when you do study, drop all other questions and concentrate wholly on the subject. At the same time carry this in your mind: Intend to remember all that you learn. The best way for you to study is to thoroughly understand. Do not try to follow any rule that is put down in books; simply grasp a rule and make it your own as you do anything else that you clearly comprehend. In the meantime do not let anything disturb you. You ought to understand your intellectual faculties so well that you can use them as you do mechanical tools. To do any mental work that requires memory of shapes, you

should use the faculty of Form, knowingly. Carry this out completely with all of the other intellectual faculties, then you will know what you are doing your mental work with and at the same time much more clearly remember it.

Be sure that you have some vital capital to start with and then give the study your whole attention.

Extract from A Success Guide.

By the Editor.

"Again, you have not sufficient self-regulation to properly handle your faculties. You let your mind wander. You have too many irons in the fire at one time. You may give sufficient attention to one thing to do it quite well, but it is not best for one to let himself wander from one thing at a time. Concentration of a systematic kind is what you must attain. You must pick out what you are to do and give your undivided attention to this. As you are now, you let your attention drift. You cut up your abilities. You prevent yourself from doing your best and then you establish a very bad habit. Never try to do two important things at one time; you can be conscious of your surroundings and do something else at the same time, but should not have two special subjects on your mind at one time.

You must stop and study yourself more. You must use your intellect. You must get a perfect grasp of how to do a thing with perfect tactful self-control; that is, you must understand what the highest self-directive control is. To handle your intellectual faculties in a way that will make your work effective to the highest degree is to absolutely understand what you are doing. You are not a genius. You are not sufficiently endowed with natural talent to run wild like geniuses do and make a success. You are endowed with a great deal of talent, however. Your possibility is excellent, therefore you should take yourself in hand and get down to such close self-criticism, analysis and reconstruction that you will be a positive success. You have many faults; not any more than you can remedy, however. You must cease to be impulsive. You must not permit your impulses to run over your intellect. Get the closest, clearest idea that you can possibly get of what it is to be in absolute command of yourself. Think about this a great deal. Study about it. Turn it over in your mind; consider it in all kinds of ways. Watch other men. Study self-control; study all kinds of self-control in others. You know of men who have self-control. You know of men who say what they want to say in the right way. You know of men who are tactful. Take these and thoroughly remember them. Go and do likewise. You do not have to

be a mere imitator, but such knowledge is self-knowledge and gives you a clew to the kind of mental action that you ought to cultivate. There is nothing like clearness to start with. You are not prejudiced enough to want to be self-fooled. You would rather know the truth. In fact you intellectually desire the truth and nothing but the truth. This is positively in your favor. Now, when you do get a very perfect conception of the highest self-command in study, work, action and everything else then follow it up. Put it right into practice. Use your intellect in finding out how to put it into practice. Make it a rule to put it into practice; make it your first rule. Make up your mind to watch yourself all of the time and make yourself do what your highest conception of the best way tells you to do. This is the only way to advance. Form a plan or method better than you have yet lived and then live it. Then you advance daily; then you correct your weaknesses; then you are truly developing self. You are strong enough to do so. You have intellect enough to do so. You have the necessary vitality.

Now to especially develop Self-esteem and Firmness you must use them. You must not depend on other faculties so much. For instance, if you depend upon money, encouragement, determination, praise, good clothes or anything else except self-respect, you will not cultivate Self-esteem as fast as you ought to. Some feel strong when they have money in their pockets, others feel strong when somebody praises them. Still others feel much stronger when they have a good suit of clothes on. All of this, however, is superficial. It is not innate strength; you will never get innate strength until you depend upon Self-esteem and Firmness chiefly. Rest on your oars. Paddle your own canoe. Just as much as you depend on anything else you will fail to develop your Self-esteem. You need not think that you will ever develop too much—this would be an impossibility. Do not do a single thing for praise. Do it wholly because it is right and do it just as independently as you possibly can and then do it just as well as you can. Then you can face everybody and your Creator also. When one has done his best he ought to face the Universe without a tremor. Proceeding this way you develop Self-esteem absolutely.

Now, to cultivate Firmness you must go on cultivating. You must go on even if it is uphill; you must go on even if it is long; you must not give up; do not peter out; simply face everything that your judgment says is best and then eternally persist. I do not mean that you should be stubborn. There is no need of being unreasonable. There is no need to work all night to do this. There is need of just this much—the determination to go on as far as your judgment dictates that you should at one time and then stop like an engineer stops his engine and rest, and then take yourself in hand again after you have rested, and go on again. This is not giving up;

this is stopping for refreshments. We all have to vary some. We need food, we need recreation; we need sleep, but we ought to stop ourselves instead of giving up, or petering out. One should be self-regulative. When he is he does not at all cultivate weakness. He cultivates strength. He cultivates judgment. He cultivates self-control. Do this. Do it just as I tell you. Do it with all your might. Then your Firmness will grow. It will grow until you can keep at a thing sufficiently long to do anything that you undertake."

Human Nature.

To live is not merely to breathe, it is to act; it is to make use of our organs, senses, faculties—of all these parts of ourselves—which gives us the feeling of existence.

Life is not a dreary waste, on the contrary it is full of joy and beauty, and to the strong reliant soul it is full of goodness. But beauty must be in the mind and goodness in the heart. If we cultivate what is noblest, we are sure to discover what is most agreeable. Cultivate the physical exclusively, and you have an athlete or a savage; the moral only, and you have an enthusiast or a maniac; the intellectual only, and you have a diseased oddity—it may be a monster. It is only by training all together—physical, intellectual, social and spiritual—that the complete man can be formed. The whole being, physical and mental, should be trained in symmetry. Deficient faculties should be more exercised: excessive ones kept quiet, and above all, the controlling of the superior qualities taught to exercise their office, and combinations of others to fulfill the place of any which culture cannot improve. All the powers of man are good. None of them should be exterminated or stunted or neglected; but they should be so trimmed and directed that all may act harmoniously and happily together. It is the perversion of the faculties which leads to evil.

There are four types of men. First the explorers of thoughts and actions; they lead us to the pastures of the unknown. New ideas are like the breath of life to them; they spend their lives in their new creations. The second type are men of spirit and intelligence, though not having the originality of the first type, yet carry out and make practically the ideas promulgated by them. The third type are those who mistrust every new idea not accepted by others. They dislike every change of routine, and represent the dullness of the mass in face of all reform. The fourth type are the elementaries; people who eat, drink and sleep, caring very little about anything beyond.

It is to the third type I appeal to take one step forward; remember, every reform the world has ever known was once a private opinion. Be not so bigoted to any custom as to worship it at the expense of truth. Custom may lead us into many errors, but it justifies none.—Selected.

Ten Human Facul-T's.

By Jimmy Warde.

T's, T's, T's, T's,
Individuali-T
Sorts them out, sees about
Human Facul-T's.

T's, T's, T's, T's,
Eventuali-T,
Remember well, helps to swell
Human Facul-T's.

T's, T's, T's, T's,
Locali-T
Knows a place, so can trace
Human Facul-T's.

T's, T's, T's, T's,
Causali-T
Finds out all about
Human Facul-T's.

T's, T's, T's, T's,
Suavi-T
Wont tease, tries to please,
Human Facul-T's.

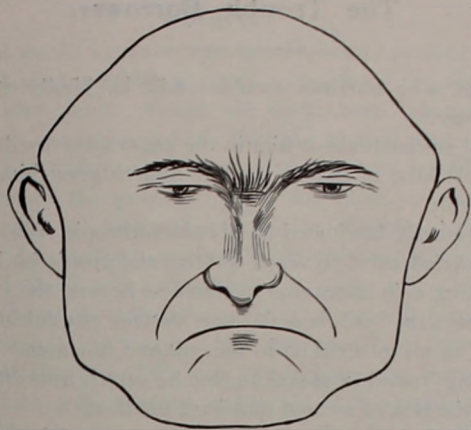
T's, T's, T's, T's,
Ideali-T
Loves a flower, one of our
Human Facul-T's.

T's, T's, T's, T's,
Continui-T
Sticks to, while we view
Human Facul-T's.

T's, T's, T's, T's,
Sublimi-T
Loves to scan all the grand
Human Facul-T's.

T's, T's, T's, T's,
Conjugali-T
Loves a pair, helps to share
Human Facul-T's.

T's, T's, T's, T's,
Spirituali-T
Whole soul, all told
Human Facul-T's.



Destructiveness in Head and Face from a front view.

Some Manifestations of Destructiveness.

To kick,
To bite,
To growl,
To bellow,
To roar,
To swear,
To hate,
To crush,
To rage,
To kill,
To get even,
Use sarcasm,
Kick the cat,
Tear the mat,
Drive nails to stay,
Get a move on *today*, and
take the "right of way"
is to possess a very large
faculty of Destructiveness.



Destructiveness from a side view.

A Word for Phrenology.

By Dr. I. L. Dunham, Pawtucket, R. I.

Phrenology needs no defense among people who have investigated, and understand the subject. Every person who will study its principles, until thoroughly understood, is compelled to become a believer. If the person studying, is mentally deficient, or incapable of reasoning, why then we should not expect much insight would be gained, either in Phrenology or any other science. Phrenology is not perfect as an art, because many of its exponents are crude, and insufficiently prepared to go forth and apply it scientifically. A man may be what the world calls intelligent, and still be woefully ignorant of Phrenology; as is very obvious from some of the articles we see in print, written by ministers, doctors, lawyers and others.

In the public discussion of Phrenology by those who only criticise, the most apparent feature displayed is their ignorance of the entire subject; the nature and claims of the science. I am willing to admit that Phrenology has its abuses; but we find the same condition existing in medicine, law and theology; and they have the advantage of us in age, and have had a longer time to make tests, and to detect the bad points, which have to be discarded and eliminated from all professions and sciences, to "separate the chaff from the wheat." We do not have to go back more than fifty years to learn that there was then much more quackery in the medical profession than now. A science is not born in a perfected or matured condition; those things are acquired by a slow growth and process of development which only time and thought can produce.

Phrenology is something new, as compared with many of the other sciences; and if the opposition and criticism of its opposers was directed against those who are unfit to practice, then that would be just and reasonable, and the best Phrenological Institutions, and the most successful Phrenologists of the country would sanction and endorse the movement.

Phrenologists do not claim to be able to measure developments with mathematical accuracy and precision, but they are able to make very good deductions, and with approximate exactness.

Does it look reasonable or consistent that Nature should construct man, and each of his muscles should have a particular function, each nerve a special mission to perform, and every part of the body have a certain significance, showing strength, weakness or mediocrity, which every intelligent person will admit, but when we come to the head, that that should be formed by mere chance and indicate nothing? The brain, the highest, the most complicated, and most delicate portion of our organization; that which controls and directs all else, should have no organized system of doing its work,

but simply be a conglomerate mass of confusion, with no specialized departments or division of functions. That the difference mentally between the wise man and the idiot is not due to the difference in form and quality of brain, as revealed by the head, but to some unknown cause. And when I speak of the idiot I mean the natural one, and not a person that has become idiotic from disease or accident. Does it look reasonable that the head should indicate nothing, while every other and subordinate portion of our makeup has a special significance?

Self-Dependence.

By Matthew Arnold.

Weary of myself, and sick or asking
What I am, and what I ought to be,
At the vessel's prow I stand, which bears me
Forwards, forwards, o'er the starlit sea.

And a look of passionate desire
O'er the sea and to the stars I send:
"Ye, who from my childhood up have claimed me,
Calm me, ah, compose me to the end!

"Ah, once more," I cried, "ye stars, ye waters,
On my heart your mighty charm renew;
Still, still let me, as I gaze upon you,
Feel my soul becoming vast like you!"

From the intense, clear, star sown vault of heaven,
O'er the lit sea's unquiet way,
In the rustling night air came the answer—
"Wouldst thou be as these are? Live as they.

"Unaffrighted by the silence round them,
Undistracted by the sights they see,
These demand not that the things without them
Yield them love, amusement, sympathy.

"And with joy the stars perform their shining,
And the sea its long moon silver'd roll;
For self-poised they live, nor pine with noting
All the fever of some differing soul.

"Bounded by themselves, and unregardful
In what state God's other works may be,
In their own tasks all their powers pouring,
These attain the mighty life you see."

O air born voice! long since, severely clear,
A cry like thine in mine own heart I hear—
"Resolve to be thyself; and know that he
Who finds himself loses his misery!"

The Trouble Borrower.

The man who borrows trouble—will he kindly step this way?

We read so much about him in the papers day by day
That we'd kind of like to see him and to greet him with a smile,

For we're truly fascinated by his philanthropic style.
He is worried 'most to death for fear the people up in Mars
Are making vain endeavors to converse beyond the stars,
And he says the "yellow peril" may destroy our cultured plan
And put us all in serfdom to the sallow Chinaman.
He's going 'round in sackcloth, for he says it hurts his pride
To hear the talk of a canal that isn't fortified.
He weeps and says that Cæsar's ghost is stalking through
the town,

And presently the President will wear an Emperor's crown.
And our financial system, he declares, with dark dismay,
Will land the population in the poorhouse some fine day.
And we'll get a standing army that delights to terrorize,
And they'll massacre civilians just for fun and exercise.
Oh! this man who borrows trouble—he is very, very kind,
To take so many mighty obligations on his mind,
And leave us to enjoy the passing season with its cheer,
And revel in prosperity—so long as it is here.
We'll let him take these burdens he so genially invites;
We will give him what he asks for every time he calls or writes.

We will lend him all our troubles, and his store shall know
no lack,

And he'll be unwelcome only when he tries to pay him back.

—*Washington Post.*

Manhood.

The finest type of manhood is never overwhelmed or entirely dismayed, no matter what comes. A man of this best type may see his property swept away from him, his hopes blasted, his ambitions thwarted and his plans demolished, but his spirit remains undaunted; his courage, his trust, and his self-confidence are undiminished. His success is beyond the reach of mere accident, of fire, of panic, or of temporary disaster; the foundation of his success is laid upon the eternal rock of truth, of justice, of probity, of right thinking, and of square dealing, and no floods or misfortunes or commercial devastations can reach him. They do not touch the real man, for his investments are in himself. It is only the more shallow minds, men without reserve of character, without other resources than money or property, that go down in financial failure. The man who has learned to live in himself, and not in his property; who does not put his trust in riches, but in principle, does not lose his greatest possession when he loses his money.—Success.

Forget.

"If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget all the slanders you have ever heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out, as far as possible, all the disagreeables of life; they will come, but they will only grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice would only tend to make you more familiar with them. Obliterate every thing disagreeable from yesterday, start out with a clean sheet for to-day, and write upon it for sweet memory's sake only those things which are lovely and lovable."—*Anon.*

The Philosopher.

An up-to-date monthly journal. It does not garbage what it has to say for the sake of policy. It has the courage of its convictions. It boldly takes a stand for what it considers to be the truth and as a proof that it is unbiased in presenting its subject it gives both sides of the question. We commend its spirit.

THE PHILOSOPHER, Kansas City, Mo.

"Now, Johnny," said a parent, "I have whipped you, but for your own good. I believe I have only done my duty. Tell me truly, what do you think yourself?"

"If I told you what I think you'd give me another whipping."

After all, whipping is not the worst of punishments. It hurts but it gets over with. "Do you mean to say that your teachers never thrash you?" asked an old gentleman of a little boy.

"Never. We have moral suasion at our school."

"What's that?"

"Oh, we get kep' in, and stood up in corners, and locked out and locked in, and made to write one word a thousand times, and scowled at and jawed at; and that's all."

Oh, what a pleasant world 'twould be—

How smoothly we'd slip through it,

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